

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

VOLUME XLV.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

NOTWITHSTANDING THE ASSERTIONS of many Protestants that the Roman Catholics are growing weaker, the facts show the contrary. The United States statistics show the Roman Catholics to be nearly as strong, here at home, as all the other denominations combined. And now it is stated that the next Lord Mayor of London is to be a Roman Catholic; and he will appoint a Catholic priest chaplain, a thing that has not been before since the Reformation. It is certainly time for Protestants to make peace among themselves.

THERE IS NO confidence, says an exchange, to be placed in that man or woman whose thoughts dwell pleasurably on scenes of crime. The fact of their finding pleasure in such thoughts, evidences their own inward pollution. They are corrupt already in fact, however it may be in form. This is why bad books and bad publications of various kinds do so much harm; they poison the imagination, induce bad thoughts, which, little by little, gain on their victims till all within is moral pollution.

§ §

THE SCOLD in the pulpit is out of place. People tire of him. He loses caste and influence. He forgets his mission, though he fancies that he is doing God service. It is his to instruct, not to indulge in tirade. He is to win and to persuade, not to berate and asperse. He is to warn and entreat, not to threaten and abuse. Evils he must expose, but not in a curt, rasping, cutting manner. Wrongs he must denounce, but in a kindly and loving spirit. While faithful in admonition, regard must be had to time and occasion, and it must be seen that the minister is not a sensational denunciatory or petty scold, but a faithful, judicious, broad-minded, level-headed herald of his Lord, speaking after his mind, for his glory, and for the individual and public welfare.—*Ex.*

§ §

THE PASTOR SHOULD be kindly and fully recognized in all funeral services. If he knows that he is wanted, if he is duly informed of the condition of affairs, and if he is given sufficient time for proper preparation, he will feel at ease, be in sympathy with the occasion, avoid mere perfunctoriness and conduct the exercises in a tender, loving and helpful manner. But if he is, as often happens, treated as "a matter of course," or as a mere appendage of a respectable burial, or if he has to learn the situation as best he can, or if he is hurried off without a moment's warning to attend a funeral, he cannot be expected to do his best, or to meet all the requirements of the fastidious, or to say the right thing at the right time and in the right place. All things considered, the average minister is to be rather

praised than blamed for the manner in which he discharges his duty under these trying conditions.—*Presbyterian Observer.*

§ §

TO STOP MOBS.

WE GIVE the following a place in the SUN, because it seems to present thought on an important subject, worth our consideration:

The *New Nation* proposes a plan which would go far towards abolishing lynching.

How shall we cure the delays and uncertainties of justice and at the same time give the poor prisoner an equal chance with the rich? It is not difficult to answer this question.

No one, of course, would wish to deprive an accused person of a fair defense, but the cause of the people against the accused is certainly as that of the accused against the people, and if a public prosecutor suffices to protect the interest of the people, surely a public defender, equally without private interest in the case, is all the accused can reasonably ask. This, then, we believe to be the solution. There should be connected with every criminal court a public defender as well as a public prosecutor, an official employed at a fixed salary and forbidden to take fees. He should be a high-grade lawyer, as good as the public prosecutor and his salary should be the same. It should be his business to present the prisoner's side in every case brought to the bar, without charge to the prisoner, who should be allowed to have no other counsel in court.

The result of this system would be, the public defender being unmoved by expectations of fees dependent on the result, that the presentation of the prisoner's case would be fair, temperate and adequate, but that no special pleading or special devices would be employed to delay or defeat justice. On the other hand, the public prosecutor, not being opposed as now by paid attorneys, but by a public officer without interest in the case, would cease to show the vindictiveness toward the prisoner which now so often scandalizes justice, but would confine himself, as he always

should, to a clear presentation of the evidence. In order to cultivate more fully a just and temperate disposition on the part of these two officers of the court, it would be well for them to be required to exchange duties every year.

The advantages of such a system would be (1.) Trials would be short, delays and unreasonable appeals infrequent. (2.) The poor man accused of crime would have exactly as fair a trial as the rich man, without expense. (3.) The jury, no longer purposely muddled by lawyers bent for personal profit on acquittal without regard to facts, would be far more likely to give just verdicts. (4.) By shortening trials and lessening the number of appeals, this plan would greatly reduce the expenses of courts. (5.) By securing speedy execution of the law, it would satisfy the people with the administration of justice, and do more to discourage lynching than an army of sheriff's deputies in every county.

Let us have the public defender. This is a reform in the interest of the poor.

Let us have free justice.

Answer to Bro. Foster.

In answer to Bro. Foster's enquiry in the SUN of Aug. 11, as to the publication of the Convention minutes, the Declaration of Principles and Form of Government, as a chairman of the Publication Committee, I will say, I was not at the Convention at Elon College on account of sickness, and I did not know of my appointment as chairman of said committee for quite a while. When informed, though from home and feeble, I applied to the proper officer for the amendments to the government, intending to have the work done during the summer, but up to date I have been unable to get the said amendments, and consequently nothing has been done. I now hope to have the matter all in hand early in September, and I will hasten the work as soon as I can.

J. P. BARRETT.

Chairman Pub. Com.

The Watching Rose of Jerusalem.

BY REV. JAMES MAPLE, D. D.

And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. Acts 12:13.

The circumstances that made Rhoda a historical character are deeply interesting, and instructive. They reveal the tender sympathy, the deep interest of God in his people, and His providential government over them. The historic setting of this subject requires a brief explanation. At this time Claudius was emperor of Rome; that Claudius whom Cains Caligula termed an imbecil, and who succeeded him as the ruler of the world upon his assassination by the tribunes. When the assassination occurred there was in Rome Herod Agrippa, grand son of Herod the great. Herod and Claudius were friends though a Hebrew, Herod in Rome was a magnificent spender and had lavish tastes. He plunged into the life of the capital, and it was largely through him that Claudius was chosen Emperor. In recognition of his friendship Claudius, the Emperor, restored Herod Agrippa to his paternal condition, for at that time Rome ruled the world. Herod Agrippa was waging a relentless war against the church of Christ, and was seeking its destruction to gain popularity with the Jews. He lived for power and popularity. To gain this end he sacrificed truth, honor, justice and mercy. He murdered James the brother of John. Seeing that this pleased the Jews he arrested Peter, and cast him into prison intending after Easter to kill him also. This was the time of the passover, and all the Hebrew people were present at Jerusalem. This was probably why he arrested Peter at that time; for they would all see what he was doing to crush out the church of Christ which they hated so bitterly, and this would increase his popularity with the people: He would not kill him during the great religious feast of the Jews, for this would offend them. He cared nothing for their religious convictions, but he wanted their favor.

The little church at Jerusalem was greatly disturbed when Peter was arrested, and cast into prison. They knew that this meant death, and they could not spare him; but they had no influence at court, and were helpless. All that they could do was to pray. "Prayer was made without ceasing of the church unto God for him," This was their only refuge. Their prayer meetings were held at night, for they could only meet secretly. Pliny says that they sometimes met in the morning before day. Their prayers were ardent and agonizing, for they felt deeply.

What were the results of this remarkable prayer meeting? The powers of darkness and the government were all against them, but God heard and answered their prayers. Let us leave the house of Mary where this meeting was being held, and go to the prison where Peter is held in bondage. He lies sleeping between two soldiers, bound with two chains: and the keepers are guarding the doors of the prison. Peter is sleeping quietly. This a remarkable instance of composure. Peter doubtless knew that Herod intended to put him to death in the morning; yet he was undisturbed. This sweet peace of mind came from a pure conscience, and unwavering confidence in God.

Let us now turn to another scene, and contemplate what is transpiring in heaven. God calls one of the holy angels to him, and directs him to descend to earth, to Jerusalem, and set Peter at liberty. He immediately obeyed, and winged his way through the wilds of infinite space to the dark prison where Peter was sleeping so peaceful in his chains. He entered the cell, and his glorious presence illuminated the prison with an unearthly light. He gently awoke Peter, and raised him up. His chains fell off. "And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, cast thy garment about thee, and follow me." Peter did as commanded, and when they came to the iron gate that led into the city it opened as though it was touched by the unseen finger of God, and Peter walked out a free man. Then the angel left him, and returned to his native home in heaven. Peter wanted to see his Christian friends, and he knew where to find them. He went to the house of Mary where they were gathered together praying. He knocked at the door of the gate, and a "damsel came to hearken, named Rhoda." She recognized Peter's voice, but was so excited and filled with joy that she forgot to open the door and let him in. She ran back into the room where the church members were praying with the startling cry, "Peter is at the gate." His deliverance was so hopeless to them that they thought Rhoda had gone mad; yet this was just what they had been praying for so earnestly. They had faith in God's promises, and believed that he would answer prayer; but the suddenness of Peter's appearance overwhelmed them, and they could not realize that it was so. Rhoda insisted that Peter was there, and then they said: "It is his angel." The Hebrews believed that when a child is born into the world God appoints an angel to watch over it. These Christian's thought that it was Peter's

guardian angel that has appeared to Rhoda, and that he had assumed his form and voice to convince them that he had come from him.

Rhoda is a greek word signifying a rose. The Hebrews were in the habit of giving the names of flowers to their daughters. Thus Susanna, a lily; Hadesso, a myrtle; Tamar, a palm tree. Rhoda's name is emblematical of her character as a Christian. Her life was fragrant with all the graces of Christianity. She was a Christian when it cost something to be one. It cost home, position, wealth and often life. This evinces the governing and sustaining power of the gospel of Christ.

What a lesson for young women in Rhoda going to see who was knocking at the gate. It might be a friend, or it might be an enemy. Her safety depended on keeping the gate well guarded. Thus it is now. There are many things knocking at the door of the young woman's heart for admission. Sinful pleasures, in the garb of angels of light, are knocking at the door of her heart seeking entrance. There are amusements and pleasures that are innocent, and elevating; but there are others sinful and degrading. The difference between true and false pleasure is, we pay the price of the true before we enjoy it; but the price of the false after we enjoy it. There is a pretty eastern fable that illustrates this truth. The slave of a magician saw his master wave his wand, and heard him give orders to the spirits, who arose at his summons. The slave stole the wand, and waved it himself in the air; but he had not observed that his master used his left hand for that purpose. The spirits thus irregularly summoned, tore the thief to pieces instead of obeying his orders. Thus it is with sinful pleasures. They give momentary pleasure, but bring ruin in the end.

When a young man comes knocking at the door of the young woman's heart she should keep the gate closed until she makes careful inquiry about his character and habits of life, for her earthly happiness, and it may be her eternal well being, depends on the character of the young man who gains admission into her heart. Some young women are captivated by a fine dress, and open the door of their hearts and let in without considering what kind of a man is inside the suit. Young ladies should not allow themselves to be captivated by the gloss of a five dollar hat on a five cent head. Young women are sometimes captured by superficial accomplishments. A young lady in Cincinnati said, "My highest ambition is to capture a man who is a beautiful dancer. It is all I desire, and I shall be perfectly happy." She did not

catch such a man, and from experience she has learned better. Now she says, "I often think what a fool I was," Some young ladies are captured by the glitter of wealth. A young man possessing wealth knocks at the door of their hearts, and they let him in to gain the wealth; but soon learn that wealth alone cannot ensure happiness.

Young ladies, Christ is knocking at the door of your hearts asking admission that he may enrich you with all the graces of the Holy Spirit. Where he dwells all is peace, joy and hope. Rhoda opened the door of her heart, and let the Saviour in. He delivered her from bondage of sin, gave her present peace of mind, and hope for the future. Though surrounded by dangers on every hand, and exposed to death, she could look above them all rejoicing in the hope of the glory of God.

The Fire That Kindles Revivals.

That king of American evangelists, Charles G. Finney, used to begin with striving to awaken cold and benumbed Christians before he tried to arouse the impenitent. The glory of Finney's work was that it resulted generally in converted characters and lives. Many of the noblest men and women who led in Christian enterprises and moral reforms were the shining products of Finney's red-hot ministry.

The only revival worth striving for in any congregation or community is a revival of the religion which speaks the truth and keeps its promises, which sweetens the home and purifies trade and politics from roguery and rottenness, which puts a Bible conscience into every day life, and which consecrates to Christ the "first fruit" of heart and brain, and time and purse and influence. A better quality of religious character is needed.

Revivals commonly have small beginnings. Often the seed of fire is in a single godly heart, that is filled and inspired with the love of Jesus. The pentecostal work began with a prayer-meeting in an obscure upper room in Jerusalem. But the fire kindled in that sacred chamber soon burst forth over the civilized world. After eighteen centuries it is burning yet. We have seen equally humble beginnings of revivals which have spread through a whole church, and sometimes from church to church through a whole city. Two young ladies came home from visiting a place in which they had been converted to Christ. They brought the live coals in their hearts, began at once to converse with their unconverted friends, and a work of grace was kindled which spread through the church to which they belonged.

Nearly all the revivals which I have witnessed in the churches under my charge have commenced in one or two individual hearts. The first one began with the faithful talk of a sweet young girl to an impenitent friend. In 1872 Mr. Moody instituted a series of prayer-meetings and Bible-readings in our new mission chapel; but a couple of dozen persons attended them. "This seems slow work," I said to him. "It is slow," he replied, "but if you want to kindle a fire you collect a handful of sticks, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to get them to consecrate themselves fully to Jesus, and if they get well warmed with divine love a general revival will come, and sinners will be reached and brought in." He was right, and his sagacious efforts were followed by a deep and effective work of grace that changed many hearts and lives. Let us never despise the day of small things.

Everything depends upon the kind of fire that is used. Sincere, fervent, Christ-love shed abroad in one heart, and accompanied by the Holy Spirit is a seed of heavenly flame; then the power is from on high. A lucifer match of mere human effort may start a bonfire of pine shavings; but, as in the case of Elijah at Mount Horeb, "The Lord is not in the fire." Co-operation with the Holy Spirit is the one secret of sure success. Religious machinery is always useless unless the "living spirit is within the wheels." That divine Spirit works upon and works with the humblest private Christian as truly as with the most eloquent preacher or the most celebrated evangelist. God answers honest prayer. God always blesses honest, unselfish work.

Amid all modern inventions there has never been any improvement on the methods used in apostolic times. Philip finds his man, Paul finds his man or woman, and the work spreads in Samaria, Lystra, Philippi, or elsewhere. Christ's best work was personal. The danger in our churches is in using phosphorus instead of celestial fire. Another danger is that individual responsibility will be lost sight of, and each church-member will neglect his own duty to souls while waiting for the rest to move. One earnest soul, in a pulpit or out of it, that is emptied of self and saturated with Christ may kindle the souls nearest to him. The spiritual flame thus spreads, and a frigid church may soon redden into a strong anthracite glow. Perhaps some brother or sister who reads this article may drop the paper, and inquire: "Lord, is it I?" Yes, my friend, it is you, if you will seek a

fresh baptism of the power from on high, and then carry your live coal of love to some one who is freezing to death. A single lamp, well used, is worth more than a torchlight procession on idle parade.—*T. L. Cuyler.*

Thoughts of Elon.

This pleasant afternoon as I sit by my window and gaze out upon nature as she spreads herself before me in all the beauties of her verdant and floral garb, my thoughts carry me back to the pleasant and I hope profitable time spent at dear old Elon. I go through the scenes of a whole day in a few moments, so rapidly my thoughts carry me. The bell that first aroused us in the morning and told us another new day had begun and that we must begin with it. Then the summons to our work and each successive bell through the day seem to tap as of yore. How well can be revealed those class rooms, the kind teachers who were always there to welcome all with a pleasant smile, and the familiar faces of the students. How very dear seems every spot in and around the college, but none so dear as the chapel where so many seasons of spiritual blessings have been enjoyed. Those holy Sabbath days when we all assembled for S. S. church and prayer-meeting. I long for them once more. The gracious revival meeting which was experienced has left its blessed influence stamped upon many minds, never to be erased. All were made better by that meeting. The library is another place dear to all who visited it day after day and who improved their time well while in there.

It can hardly be realized that more than half of the vacation has passed. Soon all who are to return will have to bid farewell to home and loved ones for a time, and turn their faces towards Elon. There to meet the teachers, many old students, and a great many new ones; and to begin the work of another year. Let it be hoped that good work will be done by all next year. It is in the power of the students, in a great measure, to make Elon a success or failure; for when we return from the college we are advertisements for it. If we have improved ourselves we will influence others to return with us; if we have not improved we will have very little influence in that direction. Thus it is seen how important it is to do all that can be done for our improvement while at the college.

Vacation more than half gone, the students will begin to mingle the anticipations of another year with the realizations of the past.

While all are enjoying the vacation the interest of the college must not be neglected. I wonder if all are working for new students, new sub-

scribers for the Magazine, and the various other interests of the college. It is to be hoped all are busy, and when school opens again how happy will every one feel who has done his or her duty during the vacation. Although the writer may not be one among the number next year, still prayers for your success will be offered, and I will be with all of you daily, in thought if not in person.

A STUDENT.

The Heavenly Foot Society.

Years ago, says the *London Presbyterian Messenger*, John Macgowan, a missionary at Shanghai, was greatly perplexed in mind "as to how to grapple with the evil custom of preventing the natural growth of the feet of girls by encasing them in bandages. This senseless and cruel custom was continued even by Chinese Christians; and all remonstrances were in vain. Moved by the dreadful amount of suffering thus entailed on the poor girls, Mr. Macgowan urged the matter again and again on the leading men of the churches, only to find himself opposed by an intense conservatism and veneration for ancient usages, on which he could make no impression. Then there was a real difficulty in the way. A woman with unbound feet was regarded as no better in social position than a slave. It was, therefore a question of social distinction. Mr. Macgowan urged that the heathen would soon learn to distinguish between Christian women and slaves; and would come to regard the peculiarity as a Christian institution. All arguments, however, were lost on the men he spoke to, till the thought came, like a flash of inspiration, that an appeal ought to be made to the women, not individually, but collectively. Invitations were accordingly sent out to the women belonging to the four churches in Amoy to meet in one of the most central churches of the town. The men were simply horrified when they heard of this, and were filled with fears as to what the heathen would say of such an unheard-of thing as a women's meeting being held.

"The meeting, however, was duly held, and well attended. After the object of the meeting was explained, an old lady, nearly seventy years of age, rose and most warmly supported the proposal to do away with foot-binding. She was seconded by the wife of one of the native pastors, a handsome woman, who spoke with remarkable grace and ease. Other speeches followed, all in the same strain; but then came the question of what was to be done to bring about a practical effect. It was agreed to form a society pledged to oppose the cursed custom. What name was to

be given it? By the poetic instinct of the Chinese, the name was taken upon of the 'Heavenly Foot Society.' 'What's in a name?' A very great deal, indeed, may sometimes be. Good or evil fortune often turns on a well or ill-chosen name.

"But even a more practical question lay behind. What kind of shoe was to be adopted by the numbers of the society? The only kind that could be bought in the shops were the shoes for women slaves. These evidently would not do. After much discussion and the proposal of many plans, a very happy suggestion was made, namely, to take as a model the Empress of China's shoe. The reigning dynasty in China is Tartar and not Chinese, and the feet of the women are not bound up. This idea was immediately taken up, and the unique meeting came to a close. The great revolution had been quietly initiated, the power of which even those who brought it about did not fully understand. The question has since impressed the minds of the heathen, who have been keenly watching the movements among the Christians, and perhaps it will not be very long before the system under which they have groaned for ages will be swept away. Thus does the Gospel break the chains of men and bring them peace and blessing."

And now if the women who send missionaries to China would form a 'Heavenly Head Society,' which would wear bonnets that would protect the head and eyes and ears from cold and wind and sun, and a 'Heavenly Waist Society,' which would allow women to develop and move and breathe and bear children, and live to a good and honored old age, instead of shaping themselves according to the cursed fashion plates of Paris prostitutes, and bringing themselves nameless miseries, a dying of consumption, decline at a tight lacing at eighteen, or twenty-five or thirty; the members of these societies might join hands and carry the gospel of salvation and good health and peace to those who are bound in the chains of fashion, and who sit in darkness and the shadow of death.—*Selected.*

WE ARE unable to agree with esteemed contemporary, the *Congregationalist*, in its strictures upon editorial in the New York *Evening Post* upon the subject of "the increasing tendency of clergymen to preach on 'topics of the times.'" This tendency is fraught with evil to the church and the cause of Christ. It may be narrow, but we have not been able to bring our minds to any other conclusion than that the matter is in the pulpit for no other purpose than to preach the old-fashioned Gospel of Jesus Christ and him crucified. To preach on "topics of the times" has become a fad with certain clergymen, in some instances for the purpose of filling the pews, but seriously doubt whether in any case it has been productive of real, substantial good.—*Mid Continent.*

THE SUNDAY SCHOOL.

Lesson IX.—The First Martyr.

ACTS 7. 54-60.

GOLDEN TEXT.—He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. Acts 7: 60.

TOPICAL ANALYSIS.

- I. The Enraged Sanhedrin. (vs. 54).
- II. Stephen's Vision of Heaven. (vs. 55-56).
- III. Stephen Stoned. (vs. 57-60).

INTRODUCTORY.

The membership of the church at Jerusalem was increasing so rapidly, and there were so many things of a religious nature claiming the attention of the apostles, that it was almost an impossibility for them to meet the demands made upon them in every particular. It was their whole desire to teach and preach Christ crucified and to organize all believers, but they could not well do this, and at the same time look after all the little matters pertaining to the organizations after these organizations were effected. So they chose and set apart to this work seven very good and pious men. These men were really officers of the church and their work was similar to that set apart for our deacons.

Among these men was the good and earnest Stephen. Stephen, it seems, was a man well versed in the Holy Scriptures. He was conscientious in his work, brave in the midst of dangers, and true to himself and his God. By his earnestness in the work of God he aroused the people thoroughly and thus incurred the resentment of the Jewish rulers. He was arrested and brought by them before the Sanhedrin. The noble appearance and the manly bearing of this deacon, at first won for him the respect and admiration of his judges. His face we are told shone as an angel's, and after the testimony of his accusers was given in, he was allowed to make a defense of his course. His defense consists of a brief history of the Jews from Abraham down to the time of Christ, and of the way they had persecuted all the prophets which had been before Christ, and of their persecutions at that time. He grows very severe in his concluding remarks, and that brings about the tragedy which we have recorded in the lesson.

THE LESSON PROPER

I. *The Enraged Sanhedrin.*

54. When they heard these things, they were cut to the heart and they gnashed on him with their teeth.

Prejudice here found its stronghold, and here it lived. When men sell themselves body and soul to the devil, they become obtuse to all conviction of right, and like the enraged bull pierced by a couple of flesh-

wounds, they rush blindly on those who wounded them with the arrow of truth. These men gnashing with their teeth were only giving to the world signs of how completely the devil had poisoned them with the hydrophobia of hell.

II. *Stephen's Vision of Heaven.*

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

The Holy Ghost worketh wonders with men. It was this great power that added 3,000 souls to the church on the day of pentecost. It led the aged priest to the temple to see the child Christ—the one for whom he had been praying to see so long. It gave to John his glorious visions of heaven as recorded in Revelations. It has been an active agent in the world since the world began in drawing men to God and revealing the mysteries of a spiritual life. It opened Stephen's eyes, and looking out through the boundless realms of space, he saw heaven with its King in all his glory and the Son on the right hand.

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

This may simply have been a vision. In all probability it was a vision, because we are told elsewhere that no man can see God, and live. But at the same time this vision was not the result of any abnormal condition of Stephen's mind. It was a vision created by the Almighty; and intended to strengthen Stephen in the trial which was to follow.

III. *Stephen Stoned.*

57. Then they cried out with a loud voice, and stopped up their ears, and ran upon him with one accord.

When Stephen told his vision, the people became thoroughly enraged. They considered it pure lying, and were only too anxious to put out of the way what they tried to consider a blasphemous wretch. But they were poor, misguided creatures, and were gathering their forces against the struggle which ended just a few years after in the overthrow of the Jewish nation.

58. And cast him out of the city and stoned him; and the witnesses laid down their clothes at a young man's feet whose name was Saul.

This was but one of many tragedies which are to follow in the life of God's people. The most of the apostles suffered death in different ways at the hands of unbelievers. Stephen was the first to suffer violence but by no means the last. The pages of history are black with the recorded crimes against Christians. Burnt at the stake, smeared with oil and tar, and set on fire, crucified downward, and torn in pieces by wild beasts in the amphitheater, they fought onward in the good fight, and after many years came out victorious

59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Here is a remarkable case of faith in God. He knew that his earthly life was about to end and looking in loving trust, to his heavenly father, he beseeches him that the torture might be given a happy entrance into God's kingdom above.

60. And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he said this, he fell asleep.

Stephen had the true Christian love. He did not hold malice toward his persecutors, but realizing that they knew not what they are doing, he prays that their ignorance may serve to mitigate the punishment for their crime.

REFLECTIONS.

Worldly opposition is always an obstacle to reform.

It is sweet to die for God.

Good feeling toward one's enemies should be exercised even though in the agony of death.

HERBERT SCHOLZ.

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Minutes Deep River Sunday School Convention.

The Sabbath School Convention and the Ministers and Laymen's Council, of the Deep River Christian Conference, met in joint session at Patterson's Grove, July 29th, 1892.

Rev. H. T. Moffitt was elected President and Rev. W. B. Richardson, Vice President.

Ministers present: H. T. Moffitt, W. B. Richardson, E. H. Jarrell, J. A. Webster, H. A. Albright, M. A. Baldwin, S. H. Way, W. N. Hayse.

Churches and representatives:—Patterson's Grove, John Ellison, Zanguy Ellison, and T. C. Hollady.

Spoon's Chapel: W. H. McPherson and J. C. Wright.

St. John's: Thomas Ellis.

Antioch: J. W. Brady.

Pleasant Grove: L. E. Brady, W. W. Brady, and Oscar Welch.

Pleasant Ridge: H. L. Stinson.

Union Grove: H. F. Way.

Pleasant Cross: E. V. C. Craven.

Mt. Union: M. E. Hammer and George Phillips.

Brown's Chapel: Andrew Sanders.

New Center: W. P. Lawrence.

Elon College: W. P. Lawrence.

Fair Grove Union School: Rev. C. Chandler, and Miss Annie Wright.

The following subjects were considered:

What is the real object of the Sabbath school work? Speakers, Revs H. A. Albright, and S. H. Way. The real object was decided to be the salvation of the soul.

Adjourned for dinner.

Afternoon session:—

1:30 p. m. Has the church done

her whole duty to extend the Sabbath school, and to increase the interest in the same? Speakers, Revs. W. B. Richardson and E. H. Jarrell. The brethren argued, that while the church had done much work in this direction, yet more could, perhaps, have been done, and they insisted that the church should put forth greater efforts to extend this cause.

Music by the choir.

Are the pastors, in any way, responsible for the tardiness of the Sabbath school work? Speakers, Rev. H. T. Moffitt and Bro. M. E. Hammer. The brethren contended that much rested on the efforts made by pastors, and that they are greatly responsible for the condition of the Sabbath school work in their charge.

Music.

Is the Sabbath school work progressing? Speakers, Bro. L. E. Brady and Rev. J. A. Webster. The brethren proved that the work had made great progress, and is still destined to make more continued advancement.

The Sabbath school letters were called for and read. These letters give much encouragement, and show a very good degree of prosperity. The schools reported aggregate a membership of about 800.

The school at Shiloh sent up a missionary contribution of fifty cents. The school at Pleasant Grove, fifty cents, and the school at New Center, fifty cents.

On motion, H. A. Albright was appointed Treasurer pro. tem.

The following resolution was unanimously adopted:

RESOLVED, That all the money collected and received by this convention for missionary purposes shall be appropriated entirely and exclusively to the work of Home Missions.

By a former resolution of this convention it is required to send up at least fifty cents missionary funds annually.

Has the church used proper diligence to bring the poor and the disinterested into the Sabbath school? Speakers, Bros. H. F. Way and W. P. Lawrence. The brethren thought that the classes should receive closer attention by the church, and very great and good results be sure to follow.

In motion the convention adjourned till 9 a. m. to-morrow. Closing exercises conducted by Bro. M. E. Hammer.

Second day, July 30th, 1892.—9 a. m. Convention called to order by the President. Religious services by Rev. H. A. Albright.

Minutes of yesterday read and approved. Rev. W. S. Long, D. D., President of Elon College, being present was, on motion, invited to a seat as a deliberative member. Bro.

Long accepted the invitation in appropriate remarks.

Subject taken up: What is the real object of the ministers and laymen's council meeting? Speakers, H. A. Albright, Rev. W. B. Richardson, and Rev. W. S. Long, D. D., Answer: "The general advancement of the church and church work." (Rev. W. W. Hayworth arrived.)

What can we do to advance the work in the Deep River Conference? Bro. W. P. Lawrence said, "That, by means of the prayer meeting, earnest work therein, the Sabbath school work entered into earnestly and heartily, our conference would surely advance."

Rev. W. B. Richardson said, "More consecration to the work of the church, and a closer acquaintance with one another would advance our cause." (Bro. Jas. Allred delegate from Pleasant Ridge arrived.)

Mr. M. A. Baldwin said, "We must begin at home and teach our children the great principles of christianity."

Rev. S. H. Way said, "That we need a paper of our own in our midst to do our publishing for us. We need to be better educated."

Bro. W. W. Hayworth said, "That he agreed with the idea of 'beginning at home.' We must go to work. Get off the 'stool of do nothing.'"

Rev. J. A. Webster said, "That the conference must have the united efforts of the brethren. Lay a helping hand to the wheel. Push the missionary work with might."

Bro. H. T. Moffitt said, "We must talk less and work more. We must have energy and pluck."

Bro. W. N. Hayse said, "We need re-consecration to God. We need more unity. We must depend upon God for help."

Rev. E. H. Jarrell said, "We need more religion. We have the privilege to work, but we do not work as we ought. We fail, and have no excuse. Let us go forward in the discharge of our Christian duties."

Dr. Long said, "That he endorsed all that had been said, and would answer that active, systematic, and consecrated work would advance our cause. Go forward, and use the strength we already have. We are made strong by work."

Music.

12:30 p. m. Adjourned one hour for dinner.

1:30 p. m. Convention convened.

What are the distinctive principles of the Christian church? Define them. These Principles were commented on by Revs. H. A. Albright, J. S. Lawrence, and W. S. Long, D. D.

What can we do to create more zeal and energy among our ministers?

Rev. J. S. Lawrence said, "That co-operation on the part of the ministry and of the church is necessary."

Rev. W. W. Hayworth said, "Pay your minister, give him your sympathy."

Dr. Long said, "We need to arise and arouse. We need more activity."

Has the Deep River Conference done her whole duty to encourage a more thorough education in our borders?

Subject introduced by Rev. W. B. Richardson. Rev. W. S. Long spoke at length upon the subject of education: of its need, of its use, and of its value.

How should a church secure a pastor?

Bro. L. E. Brady said, "That the delegates to conference should find out the wishes of the church before going to conference."

The next council meeting will be held with the church at Union Grove, commencing on Saturday 10 a. m. before the 5th Sabbath in October next.

On motion the choir appointed Revs. H. A. Albright, S. H. Way, J. A. Webster, W. W. Lawrence a committee to prepare a program for the next meeting.

On motion the council adjourned to the time and place mentioned above.

Closing services conducted by Rev. W. S. Long, D. D.

H. T. MOFFITT, Pres.

H. A. ALBRIGHT, Sec.

§ §

Should Old People Attend Sabbath School?

The Sabbath school work is a work of God or it is not. If not a work of God, it should be given up by all; but if it is then all should engage in it. This is the rule and not the exception. Age does not exempt any one; but physical inability is an excuse whether in young or old.

The aged should attend the Sunday school to set the example for the children. If the old people stay at home, and send the children, the little ones think something is wrong. Surely nothing could be more inspiring to an aged saint than to see the children in the Sunday school, hear them answering questions about Christ, and singing the sweet songs about Jesus.

Let every member of the church be in his place in the Sunday school, and then the grand work will go forward.

J. H. HUGHES.

Milltown Ala.

No one is as happy, as reasonable, as virtuous, as amiable as a true Christian. —Pascal.

FROM PASTORS AND FIELD.

Damascus, N. C.

Our meeting commenced at Damascus, Gates Co., N. C., last Monday, Aug. 8th, and closed on Friday. The Lord blessed us abundantly, the Holy Spirit came down in great power and sixty-six souls were converted to God and thirty-two were added to the church. Others will join soon. Rev. J. T. Kitchen was with us, and done the most of the preaching. Bro. Kitchen is a hard worker in the Master's cause. God bless him in his work of love!

Our meeting will commence next Monday at Bethlehem. We are looking forward for a glorious meeting at that place. Bro. Kitchen will help us there nothing preventing. The Lord help us! Brethren pray for us.

H. H. BUTLER.

§ §

BRO. CLEMENTS:—I commenced a protracted meeting at Happy Home on the 4th Sunday in July. Rev. C. C. Peel came to my assistance on Monday and did very acceptable service. His sermons were well received and greatly strengthened the faith of Christians. Three members were received into the church and Christians were much revived. Monday after the 5th Sunday I joined Bro. Peel in his meeting at Lebanon. Here we had a good meeting of which you have already heard through Bro. Peel, the esteemed pastor.

The 1st Sunday in Aug. I commenced a meeting at Salem Chapel. Here I was assisted by the editor of the SUN, much to the satisfaction of the congregation, until Monday evening, when Bro. Peel again came to my assistance. Here we had a most precious season of refreshing from the presence of the Lord. Christians rejoiced, sinners wept, while the cold and backsliden were reclaimed. There were six additions to the church at this point.

The second Sunday found us at Center Grove. Bro. Peel conducted the dedicatory services of the new church. A large congregation assembled to join in these services. Bro. Peel endeared himself greatly to the people by his excellent sermons. God be praised for his goodness.

J. W. HOIT.

Burlington, N. C., Aug. 16, 1892.

§ §

Holy Neck, Va.

BRO. CLEMENTS:—If you will please allow me space in the SUN, and not throw this in the waste basket I may write again. The first Sunday in this month was preaching day at this place, but the pastor, Bro. Hurley,

was unable to be with us on account of his feeble health. May God be his restorer. A prayer meeting was conducted by Bro. J. H. Jones a promising young preacher of this place. May God help him in all his undertakings, that may be the cause of bringing sinners to Christ. I feel deeply interested in the Sunday schools. The Sunday school at this place is in a flourishing condition, but not as it should be. People are too slack in the work of the Lord. How do they expect to go to heaven when they have not done their duty. We cannot do too much in the vineyard of the Lord. We must not go to the Lord's house to talk about crops; do that some other day. Six days shalt thou labor and the seventh shalt thou rest. And how can we spend the seventh any better than attending Sunday school? My friends it is one of the grandest organizations on earth. Now let us all work in the Sunday school, hand in hand, and if we all flock together as the sheep of the pasture it is bound to be a success.

W. J. CROSS.

Aug. 13, 1892.

§ §

West Point Mills, Ala.

DEAR BRETHREN:—I thought you would like to hear something from this part of the moral vineyard. So I will "let 'er roll."

I am now teaching school at west point Cotton Mills, a town of some 600 or 700 inhabitants. The moral conditions of this place are not as good as I would like to see, but I have great reason to believe the tide is already beginning to change for the better.

We have just closed one of the greatest protracted meetings that has ever been held in this place. Souls have been converted by the score for which I thank God. And by the way it will not be long before the Christian church will add numbers to its roll. We expect a good meeting when our pastor, Rev. J. D. Elder, comes next time. Brethren there is a better day ahead for our church in Ga. and Ala. Why? We have our High School on a sure footing and Prof. Fuquay is the teacher selected. We pray God's blessings upon the institution. Brethren of the Ga. and Ala. Conference, let us rally to its support. You cannot imagine how proud I was when I heard the brethren at the District Meeting say every dollar of the salary of our teacher is vouched for. For the first time I realized that I would be permitted, if nothing happens, to enter one of our own schools. I cannot go to Elon because I am not able. I need an education. I must have it.

Where will I get it. Thank God the way is opening. I will enter at New Hope whether I have a cent of money or the prospect of any. I am going to give my life to the Master's work, God being my helper.

I think all of our churches down here are in good condition with some few exceptions.

The most of our ministers are doing good as for myself I only have charge of one church, to wit., Phoenix City; but I want you to understand, I am doing all the work I am able to do.

On last Sunday we had the pleasure of meeting many of our brethren and co-workers in the Lord's vineyard Bro. J. D. Elder is doing a grand work as home missionary. Brethren let us rally to the support of the gospel.

Well for fear of the waste basket I will close; if this is put in print you may look out again.

Brethren pray for me.

GEO. D. HUNT.

Aug. 6, 1892.

§ §

Holland Items.

Children's Day at Holland Christian church came off yesterday. The day was delightfully pleasant and beautiful and it was a gala day with the Sabbath school. A good congregation assembled to witness the exercises, and much interest seemed manifest, and rapt attention was given. The children acquitted themselves most nobly and was much cheered by the delighted spectators. Many of the children were quite small, yet their pieces were not only well committed, but most gracefully delivered. Many said they had never seen children acquit themselves better. All evinced careful training, and Misses Tina Holland and Myrtie Daughtrey deserves much credit for this part of the work. Mrs. Dr. Holland was organist, and the music which was of the newest and best pieces, was admirably rendered.

Dinner was served on the ground and many remained, making it all day services, and addresses were delivered in the evening by Rev. R. D. H. Demorest, R. H. Holland and young brother Jesse Holland. Many expressed themselves as having greatly enjoyed the occasion, and the day will be long remembered for its interesting exercises and pleasant experiences.

Mr. Gussie Holland of this place who owns a saw mill two miles off here, while edging some timber had his hand badly cut. His little finger on his left hand, was cut off and the next one to it badly lacerated. It would have been cut off also had it not been for his ring; but it is so badly split and injured it will probably

not be of much use to him hereafter. He was two miles away when the accident occurred, but having a swift team, in ten minutes he was in. Dr. Holland's office here, where the necessary surgical treatment was rendered.

Rev. H. H. Butler, to be assisted by Bro. Kitchen and perhaps others, is holding a protracted meeting, this week at Bethlehem, near Suffolk. I was with Bro. Butler to-day, Sunday—three conversions and good interest.

R. H. HOLLAND.

§ §

A Season of Joy at Oak Level.

In compliance with a time-honored custom the protracted meeting at this place was commenced the first Sunday in August by the pastor Rev. J. D. Wicker. The morning was rainy and notwithstanding the pastor had labored faithfully to prepare his people for this occasion there was no visible indication that the meeting would be a success. Monday the clouds had rolled away and it seemed too that clouds of doubt and sin were lifting from many hearts. Tuesday morning the pastor was joined by his son, Rev. W. C. Wicker from Berkley, Va., and from that time till the close of the meeting father and son labored side by side, earnestly endeavoring to lead sinners from the darkness of their desolation to the sunlight of Christ's love. And the success of the meeting and the verdicts of the people we take as evidence, that they were filled with the spirit and love of Christ.

The father already occupied a place in the hearts of his people and now the son is taken into the same near relation, and the community will long remember his earnest warnings, and many express a desire to hear him again. It was a joyful season when the widow saw her grown sons at the altar and heard them express a hope in Christ, when the wife met the husband and the husband met the wife brought up out of the hands of sin and rejoicing in a Savior's love. When the hardened sinner and the Sunday school children joined hands in the joy of a new born love, and the older members of this and the neighboring churches of our and of other denominations were made to clasp hands and rejoice in the breaking up of the strong holds of sin. On Friday the closing day the Spirit of the Lord spread from heart to heart and sinners and those rejoicing flocked to the altar until there was only standing room. Thirteen were happily converted on that day and almost every sinner acknowledged by visible emotion that there was present a power greater than his stubborn will and every Christian's heart was made to rejoice. In all there were

thirty-four converts and several accessions to the church.

Oak Level has many faithful members living in other sections and out of reach of any church of their own denomination who pay their dues as faithfully as those living near and among these faithful ones is a family who have resting in the church yard here one who stood in the relation of husband and father, son and brother and who was himself a minister of the gospel. To all these in behalf of the church we extend greeting and while many hearts are sad from recent affliction and many faces once familiar are gone and many new made graves give testimony of broken circles and bleeding hearts we can but rejoice that out of the ranks of the friends of those gone on before the ranks of the church are so rapidly recruited.

D. M. COOK.

Aug. 16, 1892.

§ §

BRO. CLEMENTS:—Sunday the 14th was children's Day at Holland and a delightful day it was,—clear and pleasant as an early spring morning and everybody seemed to partake of the day, and smiles, and pleasant words greeted all on every side.

At eleven thirty, services began and every one seemed to expect to hear and see something nice and were not in the least disappointed.

The program was very nicely arranged and all the participants were thoroughly prepared for their part, there not being a single failure in all the program.

The Choir did better than usual; I think the reason was they did not want it said the children could beat them singing. Even if the choir could not do better than the children they wanted to do as well.

At one o'clock we had a recess for dinner and all did justice to that part of the program.

At 2.30 we again came to order and then the larger children took their parts but were a little backward in starting for they felt satisfied they could not do as well as the children had done in the forenoon.

The children and those that had the training of them deserve great credit for the excellent way in which the entertainment was managed and the perfection with which the recitations were rendered. The day passed off very pleasantly and all wished the day a little longer and also the concert.

On the fourth Sunday we will have baptizing at Holland. Some of the converts wishing to be baptized by immersion.

Yours truly,

R. D. H. DEMOREST.

§ §

BRO. CLEMENTS:—Probably a report

my field of labor would not come amiss. The churches in my charge are in a prosperous condition.

I commenced a series of meetings at Auburn the 5th Sunday in July which resulted in great good; I was assisted by Rev. Sister M. L. Jones of the Wesleyan Methodist church. She did a good work for the Master. The Holy Spirit was present in great power and the church was lifted to a higher plane in the cause both in spiritual and practical experience. There were several conversions and at the close of the meeting three united with the church, and I understand there are others that will join at my next appointment. May the Lord bless the church at Auburn to do greater work for the Master in the future.

I do not think I ever saw greater power of the Holy Spirit than was manifested in the meeting at Catawba Springs, commencing on the first Sunday in Aug. The church was powerfully awakened to a sense of their duty and there was a wonderful work done in the name of the Master. Nine joined the church and there was a large number of converts. To God be all the glory for the wonderful work done. May the grand old church at Catawba Springs be the instrument in the hand of the Lord for saving many more souls and leading them safely home to the mansions prepared for the blessed.

Your in Christ,

W. H. ROACH.

High Point, N. C., Aug. 16, 1892.

§ §

Bethel.

DEAR BRO. CLEMENTS:—We held our first protracted meeting at Bethel Christian church, the first week in Aug. The meeting began Saturday before the first Sunday and closed Friday before the second. The meeting closed with excellent results. Ten or twelve professed faith in Christ. Seven united with the church, four of whom are heads of families.

Bro. P. H. Fleming assisted me. He preached excellent sermons that were highly enjoyed by both pastor and people. Bro. Fleming has the best wishes of the people around Bethel; they would like for him to visit them and the church at any time.

THOMAS W. STROWD.

Chapel Hill, N. C., Aug. 19, 1892.

§ §

BRO. CLEMENTS:—Bro. J. A. Jones and I recently closed a ten days meeting at Ebenezer. God's blessings were upon us; 39 were converted and 14 united with the church while more are expected to on the day of baptizing. May God bless this dear people. I am sorry I was unable to be at the District Meeting at Auburn. I ask for prayers in my behalf.

Yours truly,

J. W. FUGGAY.

Tarboro, N. C., Aug. 3, 1892.

Suffolk Letter.

Complying with an engagement of several months standing, I joined Rev. P. T. Klapp on Sunday, Aug. 6th, on his way to Pleasant Grove and Ingram churches in Halifax Co., Virginia, to assist him in meetings of one week at each place. My own congregation had granted me vacation till August 28th, when we hope to begin a meeting in Suffolk with Rev. C. L. Jackson, of Brooklyn, N. Y., who has promised to preach for us ten days. Of course the brethren said I "must rest," but my "previous engagement" entered its protest and I was "overworked" and needed a brief stay "in the mountains" and there is no better place than "Pleasant Grove" unless it is "Ingram." The work opened at Pleasant Grove on the first Sunday with a large congregation which did not decrease beyond the capacity of the house till the final benediction. Brother Klapp was kind enough to allow me to preach twice daily except that Rev. S. B. Klapp preached one afternoon. Twenty-two persons made profession of a change of heart and four backsliders were restored. Twenty-seven united with the church and fourteen were baptized by immersion. The weather was hot, and the dinners abundant. The believers present were greatly revived, and hospitality and Christian love seemed to abound; old friendships were renewed and new ones were formed and, if I had space, I would love to tell where I was entertained and how graciously they did it.

The second Sunday found us at Ingram, a new church ready for dedication. It is a well constructed house with metal roof, plastered walls, and gothic windows. It seats 225 persons. It cost \$1250.00 and is out of debt, over \$300, being raised on the morning of the dedication. The crowd was simply immense, but very quiet and attentive. There is in process of erection a splendid school building which will be ready for use by September 15th when Ingram Institute will open. It is a small village in sight of the Blue Ridge and the Peak of Otter. The surroundings favorable. The meeting continued till Friday afternoon. The congregations filled the house at each service and my opportunities for preaching increased to three times daily. Twelve made profession of faith in Christ, two were restored, and believers greatly blessed, and seven united with the church. The most intense interest pervaded the congregation, and I will carry with me the sweetest recollection of my visit. I preached twenty three times during my stay and have reason to believe that the Holy Spirit blessed

the work in the hearts of the people. Brother Klapp is very popular in those communities, not only with his own people but with all others. He has done a good work, and the field of usefulness enlarges before him. Brother E. T. Pierce handed me a purse of \$23.15 from Pleasant Grove, and brother T. A. J. Boyd handed me a purse of \$28.68 from Ingram, and for this I am thankful. They seem to think that "the laborer is worthy of his hire," and carry out their convictions. I am now on my way to Franklinton to spend five days with my family for rest and then I return to Suffolk to enter the meeting in my own congregation with brother C. L. Jackson. Let all who read, these lines pray for the Divine blessing upon our meeting.

W. W. STALEY.

Raleigh, Aug. 20, 1892.

§ §
Field News.

DEAR SUN:—It has been a long time since I have written you a line. But I have not forgotten you, nor have I ceased to love you and the cause you represent. The press of work, and the multiplication of duties have hindered me for a time, in my writing, and I hope to let you hear from my field oftener in the future.

I have charge of three churches—New Providence, Long's Chapel, Union and Big Falls, a mission point. All my churches are in Alamance Co, close one to the other. The farthest from my house is only ten or twelve miles. I like this arrangement much better than traveling so much and far to fill appointments. True it makes more work for the minister to live thus among his people, and preach where the congregations mix, but it also means more good accomplished. I have three excellent congregations, and I love them more and more, the longer I am with them. I rejoice in the fact that God is blessing my field, and building us up. We have just closed one of the best meetings it was ever my privilege to conduct I think. The meeting was at Union. It began on the 2nd Sunday and closed on the following Thursday. I have witnessed more professions in meetings but do not think that I ever saw an entire congregation so deeply moved. Revs. J. L. Foster and T. W. Stowd were with me and did excellent work. Dr. W. T. Herndon was present two days and preached once for us. Rev. R. G. Timin was with us most of the time but too feeble to preach. We were all glad to have these brethren present and to have them aid us in the work. Bro. Timin tho feeble is full of the spirit. There were fifteen or sixteen profes-

sions, and thirteen additions to the church. Last Saturday was our quarterly meeting at Long's Chapel. The business meeting was very harmonious, and the communion on Sunday was certainly a pleasant occasion. Long's Chapel is one of the best churches I ever served.

I failed to tell you about Children's day at New Providence. The day was a success. All did their part well. The offerings for that day amounted to nearly \$20.00. We are hoping to erect a church at Big Falls. The outlook is hopeful.

P. H. FLEMING.

Aug, 18, 1892

§ §

Special services for revival were begun at New Lebanon Sunday 7th and closed the following Friday. Bro. W. J. Laine of Elon College was with me a day and a half and preached with good acceptance. Dr. Sullivan of the M. P. church was also with me one day and preached two scholarly sermons. There were about 12 or more professions and 6 additions to the church. I expect more to join soon. This is a good little church and has some excellent members.

Special revival services began at Ivor Sunday 14th and closed Thursday 18th. Rev. M. W. Butler came to assist me, but owing to sickness preached only twice. He is a former pastor and much beloved by this congregation. Rev. J. E. R. Riddick of the M. E. church South was with us Thursday and preached a very faithful sermon. There were three professions and two additions to the church. A good feeling seemed to prevail during the whole meeting, and though the visible results were not what we desired we are consoled by the thoughts that, God's word never return unto Him void. This church is the most active are of my charge.

N. G. NEWMAN.

Ivor, Va, Aug. 1892.

§ §

Elon Vacation Notes.

The summer vacation is much more pleasant here than it was last year. All are enjoying themselves.

Dr. D. A. Long and family have returned to Yellow Springs, O.

Mr. Porter of Eastern Va., is visiting his parents at Elon.

B. F. Long came in Thursday night after an extended trip

W. P. Lawrence spent a few hours here waiting for the train for Union Ridge.

Mr. S. E. Everetts the enterprising young lawyer of Suffolk employed as an atty for an insurance company arrived at Graham Friday night to look after the recent fire.

Mrs. J. D. Edwards and family returned from Raleigh this morning after a month's visit.

All are looking forward to the arrival of the students and opening of the college

D. F. YOUNG.

The Christian Sun.

Forty-three years ago I was visiting a church in western New York, and at the home of the pastor of the church. Rev. W. R. Stone, I saw the CHRISTIAN SUN for the first time. I was pleased with it, and immediately subscribed for it, and continued to do so down to the breaking out of the civil war, after peace came to our distracted country, and I learned that Bro. J. P. Barrett was publishing the SUN in Raleigh I became a subscriber again, and have been an interested reader down to the present time. Through the columns of the SUN I became acquainted with ministers in the South, and learned to respect and love them for their devotion to the Master. When I visited the South, and became personally acquainted with churches and pastors I became more deeply interested in them. I found them a consecrated people, working hard, at great personal sacrifice, to build up the Christian church, and make it a power for good in the Sunny South. God has greatly blessed them, and there is a bright future before them. The most powerful agent for good in the hands of the Christian church in the South is the CHRISTIAN SUN. It has always been ably conducted, and in the hands of the present Editor and Publisher it is a most excellent paper. These two brethren are working hard, and are doing well. The SUN shines brightly, and it should shed its light in every home in the Christian church in the South; and I would rejoice to see it in all our homes in the North. Its articles and letters breathe the spirit of the Master, and awaken new life in the minds and hearts of all its readers. The SUN read in a family of children is a school master to lead them to Christ, and will make life richer, sweeter, and happier to them. Every pastor should seek by all possible means to get the SUN into all the families in his congregation, for it is the best of all his help in educating them in the facts, principles, and truths of Christianity. A pastoral experience of forty-seven years has deeply impressed this fact on my mind, and furnished me with many illustrations of its truthfulness and importance. Brethren in the ministry, canvass your churches, and seek to have all your families take the SUN. This will help and encourage the editor and publisher, and educate your people in the principles and truths of the Bible. It will make them strong in the Lord, and increase their power for good

J. MAPLE.

THURSDAY, AUGUST 25, 1892.

Terms of Subscription.

Advertising rates furnished upon application.

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Address all communications to
THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Considerable space is given to field news this week.

Rev. N. G. Newman reports good meetings at Ivor and New Lebanon.

We hope the preachers will practice what Dr. Maple preaches on page 487.

New students to Elon will be interested in a communication in this issue.

Rev. J. L. Foster is holding revival services at Hayes' Chapel this week.

We have enjoyed pleasant calls during the past week from Bros. W. W. Staley, P. T. Klapp and P. T. Way.

Rev. Geo. D. Hunt has just closed a successful meeting at West Point Mills, Ala., where 20 united with the church.

Many thanks to Miss May S. Caffey of Salem Chapel for a club of subscribers. What other young lady will do likewise?

Rev. J. L. Foster baptized four person last Sunday night—one by immersion and three by effusion. All were members of the Sunday school

Measures are on foot to defeat the Sunday closing of the World's Fair gates on Sunday. Let Christians be on their guard and see that the law enacted by the late congress be not violated.

It is said there is a stream in Arizona that possesses a certain property which enables it to petrify all soft substances thrown in it. So it is with the stream of sin. It makes all hearts harder by coming in contact with it.

Protracted meetings as far as heard from in all directions are very successful. It would appear from many of the reports that the membership of many of the churches had fallen from grace. We say to all: Stand by Jesus and he never will desert you.

While preaching in Johnson county last Sunday Bro. N. B. Honeycutt was stricken with apoplexy, or lock-jaw, and soon died. No particulars have been received. The Christian church will greatly miss Bro. Honeycutt. We extend to the bereft ones a brother's sympathy.

We feel grateful to Dr. Watson, editor of the *Herald of Gospel Liberty*, for kind words respecting the CHRISTIAN SUN. The *Herald* is one of the best papers on our exchange list; and we want any of our Southern brethren who can possibly afford to take two papers to be sure to take the *Herald*, published at Dayton Ohio.

Rev. M. L. Hurley will move to Buffalo Lithia Springs next Monday. His charges have graciously paid his salary to the close of this conference year and relieved him from further work. Rev. N. G. Newman has been called to his field of labor for the next conference year. It is the earnest desire of the SUN and Bro. Hurley's many friends that he may soon be restored to us in health.

Advice to Parents.

The SUN neither presumes to know more than all the parents nor to be a teacher for them. But an editorial must be written, and when we cannot think of a big subject we must take a little one. This time, however, in selecting a familiar one, it proves to be the *biggest* one in the world; for who will say that there are greater responsibilities than those that are placed upon parents?

The president of our great nation occupies an important position, but not equal to the parents in the position of responsibility. He is expected to see that the laws of the nation are faithfully executed; but they must make, regulate and execute laws that will shape, physically, mentally and spiritually, the material in hand. It is the touch of instruction in the parental home that seals the destiny of nations. "Train up a child in the way he should go; and, when he is old he will not depart from it." Pro. 22; 6.

It is much easier to learn what to do than how to do it. And so when Solomon is quoted, telling what to do, the question often comes; How can I do it? We answer,

NOT BY MAKING THREATS.

If you make threats, often they will be too rash; and by your own rashness the child imbibes the same spirit, which often proves to be his everlasting ruin. Frequently the threat is not executed, causing the child to lose confidence in you. Never make threats of any kind, simply tell the child what you want done and what you do not want done; and

whenever he disobeys in either particular, put on the punishment gently as you may think the disobedience demands. Be sure to punish the disobedience in some way. It may sometimes be necessary to whip some; but ordinarily other punishment is better.

BY EXAMPLE.

No training is so successful as that done by example. If you desire your child to cultivate a sweet disposition, let him see that you do the same thing. If you wish him to be truthful, let him believe that you are truthful. The child learns to walk by seeing you walk. He learns to talk by hearing you talk. If you pronounce words wrong he will pronounce them wrong. Let him always have the right example at home, and he will be apt to follow on in the right way.

BY FIRMNESS.

There is quite a difference between kindness and indulgence. One may be kind and at the same time firm. Indulgence runs more children than anything else. Some parents deny their children one, two or three times, and then yield to their wishes. Such conduct often opens the door to destruction. Let your children know that when you say no or yes you mean it. And you will save much trouble in managing them.

BY ENCOURAGEMENT.

Never praise your children too much, encourage them. Some parents praise their children so much, that they think that they are much better than other children and thereby grow into Phariseism; others are all the time ridiculing their children, causing them to grow into a spirit of indifference, from which they do not often recover. Children need encouraging but not too much praise.

BY PRAYER.

No parents will succeed in training up a child in the the way he should go, if the question of prayer is left out. Prayer for your children cultivates an earnest gentle influence in your own soul, which is not apt to be reached in any other way. Having your own soul sweetened with the loving prayer for your dear offspring, gives an example of beauty in your own walk and conversation calculated to attract attention of your children. Who knows how many children have been lead in the paths of righteousness by the prayers of godly parents? Who knows how many times God has turned the mind of the child from the wrong to the right in answer to a mother's prayer?

If parents would have their own souls made alive with heavenly fire, let them pray much for their children. Try it, dear parents.

Whilst every parent should enter

into earnest secret prayer, that is only a part of the duty, if family prayer is kept up. Pray in secret to get your soul right for family prayer. Then in the family turn on the prayer stream formed in secret. And in this way you will soon have the old family spiritual machine running toward heaven at the rate of fifty miles an hour.

Askance.

Jesus says, "Let your conversation be yea, yea; nay, nay." How many follow the teaching of this text? Do we, in our conduct and conversation, look at things squarely or obliquely? Policy, which is second cousin to hypocrisy, may be seen along almost every line of thought and work.

With most men some whimsical notion springs up in the mind, and then without any special thought as to either its connections or policy, all study and research are turned to prove its validity. With a large majority of those who read for argument, only the side is taken into consideration which seems to strengthen what the man already believes. The lawyer takes into consideration that which he presumes will strengthen the side of his client, and leaves, as far as possible, everything else in the background. Often the lawyers are condemned by other classes for their one-sided conduct in their pleadings; but the same kind of policy may be seen from the cross-road politician to the sectarian doctor of divinity. The politician reads and tells that which makes his side of the question appear to the best advantage; and the sectarian reads for argument to prove that he is right and some one else is wrong. Thus the *askance* is seen in all classes of men in all places.

Looking at things obliquely whether by natural vision or the mind's eye, does not present them in their true light; and by the policy being presented as truth, some one may be lead into error who wants to walk in the ways of truth. Thus many good people in trying to correct one error, are lead into a worse one by following some false notion obtained by the effects of a side look some where. When the Moabites looked down into the valley of ditches full of water, the angle between them and the sun was just right to make the water look like blood. This mistake lead them into the jaws of the Israelites, which proved destruction of the army of the Moabites. Thus seeing the effect, and mistaking the cause, often leads to a result more disastrous.

Dotting this world as numerous as the sands on the sea shore or the stars glittering in the firmament, are the

various effects shooting out from causes known and unknown. Some of these effects are the single efforts of a single cause, but others are the compound efforts of one, two, three or a hundred causes. A bad effect which is the resultant of two or more forces, may often be made worse by the removal of one of the forces whilst the other remains undisturbed. To rightly understand the effect, we must have an intelligent conception of the cause; and this we cannot have in anything by reading, studying or looking at one side only.

When bad effects are seen either in state or church, the causes should be examined from an honest standpoint with a view to improvement. Murmuring and complaining at what someone else has done, will not bring relief to the distressed condition. Improvement in anything must commence and continue from the present time. We must take hold of things as we find them now, not as they were five or ten years ago. It might have been better never to have had some certain bad law, but we have had it, the only sensible thing is to repeal it. It would have been better, if the boy had never used strong drink, but the best thing he can do now is, to quit it. It would have been much better, if the church had always been up to the full measure of duty, but the best thing that can be done now is for everyone to look at the situation squarely, and move forward in every good word and work.

A Word to New Students for Elon.

You have been thinking of going to Elon College. You have made a wise decision. We wish to congratulate you. We know from experience that many serious thoughts have filled your minds. Doubtless this is the case with every boy when he leaves home and friends to enter college. How hard to break the tie that binds us so closely to the home circle and to loving friends and associates. It is our purpose to make your stay at Elon one of pleasure and profit. Bear in mind that upon your arrival as well as through the whole of the session at Elon you will be treated as gentlemen. We have no *hazing*—we tolerate no such. Your first night at Elon is not to be dreaded. Rest assured that no *mob* will break into your room to *initiate* you. We think too much of ourselves to engage in such foolishness. Instead of a *mob*, a committee from the Young Men's Christian Association will meet you, who will be glad to give you any assistance possible. It will be their pleasure to take you over the college and about the village, to introduce you to those with

whom you may not be acquainted, to give you any information and in short to make everything pleasant for you. Though strangers now, soon will be friends. Just here a word to the young ladies. If you should see a young man on the train wearing an Elon Y. M. C. A. badge, don't hesitate to call on him for assistance. He will be glad to look after your baggage and assist you in any way possible. We anxiously await the time when we shall meet you. We hope to meet quite a number of new students at the opening. Don't hesitate to call upon the undersigned committee. Hoping to meet you soon we are

Yours very truly,
W. H. BOONE,
L. L. LASSITER,
B. F. LONG,
S. M. SMITH,
Com.

To Holy Neck and Berea Churches.

DEAR BRETHREN AND SISTERS:—The hour has come when the relationship that has existed between us as pastor and people for a term of ten years must be severed. How sad the thought, yet how true; For ten consecutive years I have served Holy Neck as pastor and Berea six years. Through all these years amidst severe physical suffering, I tried to be faithful and true. But the time has come, not of will or choice on my part, but of actual necessity when we can come together no more as pastor and people. On the account of fast declining health I am compelled to quit the field. For two or more years, I have hoped and prayed for relief, but now as a last resort I turn my attention to home for absolute quiet and rest. If this does not bring the desired blessing, I shall be compelled to surrender all claims to this earthly life and take up my abode with the dear departed in the better country. What the final result will be, God only knows. Whatever the result may be, I pray that I may be satisfied with it. "Thy will be done." Shall I not have your prayers? I know I will. One of the sweetest thoughts connected with our separation is, that the best and tenderest feeling exists between us. If there is a man, woman or child in either church that bears any unkind feeling toward me, I am not aware of it. During my long stay among you as pastor you have treated me nicely and well. I have no complaint of any kind to offer, and no fault to lay at your door in time or eternity. And now as I write my heart and eyes are both full, when I remember your last act of kindness to me, in paying my salary in full until the next annual conference and

relieving me from any further labor or responsibility as pastor. This act of kindness has touched a cord of gratitude in my heart that subdues my whole nature. I shall never be able to express my very great appreciation of your matchless and marvellous kindness to me since I have been among you. And I assure you that all these things will be among the sweetest and last recollections of my life as I pass down into the river of death the beautiful home beyond. And now brethren, it only remains for me to say farewell. Farewell is a sad word whenever spoken—but O how sad to-day! How can I say it, and yet I must.

Farewell brethren, fare you well,
Soon we part, perhaps in distance lands to dwell,
Distance cannot friendship sever;
Farewell brethren, fare you well.

Farewell sisters, fare you well,
Should the cares of life alarm you,
God can every terror quell;
Lean on him and none can harm you,
Farewell sisters, fare you well.

And when is ended life's dull story,
And we hear our parting knell;
May we meet in realms of glory,
Till that meeting, fare you well.

M. L. HURLEY.

Who is My Neighbor?

In compliance with a request that I would occasionally send a report from this church. I take this opportunity to do so.

I am thankful this morning to be able to report that our people are still following the lowly man of Nazareth; following as near as may be in the foot-prints he has left to mark their way. And although satan makes strenuous efforts, at times, to separate them from the fold of the Divine Shepherd, and lose them in the quagmires and wild places of this world. Yet the eye of the Divine Shepherd has ever been upon them, his hand ever stretched forth to afford them deliverance, and lead them again beside the still waters, and into the green pastures of his love and approbation.

Our Sabbath school is still in operation, and with a little more help and encouragement from the membership of our church we might feel justified in predicting for it great success.

Some of our members do not assist us as they should; but the children of the neighborhood and the people in general attend well, and give us great encouragement.

Some of our members are true; true as the magnet to the pole, or better still, true as the consecrated Christian heart to the promptings of the Divine will, they help and encourage us greatly.

But the best of all, 'God is with us,' leading us on we truly believe by the promptings of his spirit to do a great and good work in sowing seeds of Gospel truths in the soft, mellow, pliable

soil of young and childish hearts; and no doubt the seed will yet spring up and return some thirty, and perhaps some even an hundred fold, and thus enhance the brightness of our future crowns of glory, for the Scripture tell us: and they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the heaven. And whoso shall receive one such little child in my name, receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18th chapter.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward.—Mark 9th chapter.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For Leholi, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.—Malachi 3rd and 4th chapters.

It is said, A word to the wise is sufficient, let all who could work in the vineyard of our blessed Master, and yet do not do so, urging as an excuse for their negligence reasons which have no solid foundation, read the foregoing and take heed to themselves, lest the Son of Man, come in an hour they think not, and find them all unprepared.

Yours truly,
E. J. ADAMS.

Aug. 15, 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I greet you with a brighter smile this week than for two weeks past, and you can see the reason in the number of letters you have written. And here is nice letter from Cousin Pattie. I am glad that tho she feels herself to be grown folks she still has a kind and encouraging word for us who are younger. May you be enabled to go forward in the work of the Lord Jesus Christ, Pattie; through the Corner you did much good, and, as you no doubt intend to assume duties of a more serious nature, do not neglect us entirely.

Protracted meetings are being held all around us and many people are being awakened to a realization of their sinfulness, repenting and calling on the Lord our God for mercy. Let us every one pray to Him to accept them and cleanse them from all sinfulness. Let us pray for the new converts that they may not falter in the new way they have chosen.

Last Sunday night at the Raleigh Christian church Mr. Foster baptized four, two of them little girls of the Sunday school and one their teacher. We thank God that we can express our love for Him by obeying His commands. God has told us that he would have obedience rather than sacrifice. It always gives us joy to see obedience in the children of the King.

Well do I remember the day I was baptized. Every little incident connected with it is indelibly impressed upon my memory, and, tho several years have passed away and the scene hundreds of miles from here, it seems that I can still feel the gentle pressure of my dear mother's lips as she stood on tip-toe to greet her big boy with a kiss when he came up out of the water. Thoughts of my mother has kept me from committing many a sin. I wish all the cousins had as good mothers as mine is.

Perhaps I have been talking too much about myself and if you will pardon me this time I will try and not do so again.

I tell you I want you to write and fill the Corner full every week. Will you do it?

Love and best wishes to all the cousins.

Cordially yours,
UNCLE TANGLE.

§ §

LURAY, Va., Aug. 15, 1892.

DEAR UNCLE TANGLE:—I am a little girl eleven years old. I have three sisters and three brothers. My mama, two of my sisters and two brothers are members of the Christian church. The Christians have a new house at

Leaksville which was dedicated yesterday. Dr. Barrett preached the sermon. He spent several days with us. We like him so much and hope he will come again. I send one dime for the BAND.

Your friend,
LAURA GROVE.

Laura, we give you a hearty welcome and expect to hear from you again soon.

§ §

RALEIGH, N. C., Aug. 13, 1892.

DEAR UNCLE TANGLE:—I will write to the Corner as I have never written before. I am a little girl seven years old. I am going to school to Cousin Almira Johnson, but she is going away to Elon and I am so sorry. I wish they would get some one else, and and let us keep her here teaching. They had a very good meeting at Catawba Springs this week, and two of our school-mates professed religion and joined the church. I will ask the little cousins a question: Who was the strongest man ever lived? I will close with much love to you and the cousins. Enclosed find 5 cents for the Band.

Your loving niece,
HETTIE HARRIS.

Hettie, we welcome you to the Corner and hope that you will write often, I know you will enjoy it very much. We are surprised that Miss Almira does go to Elon this year. Elon is fortunate indeed to get her for matron for she is such a nice lady.

§ §

MILLTOWN, ALA., Aug. 16, 1892.

DEAR UNCLE TANGLE:—Sister Bettie has been writing to the Corner, and I have been wanting to write one too, but papa said that I could not write well enough but mama said I could try and if this finds its way to the waste basket I will try again. I like to read the letters very much. When we get a new SUN Bettie and myself have a race to see which will get to read the cousins letters first. Dear cousins, Uncle Tangle has been so kind to give us space in his valuable paper, we ought to try to make it more interesting by furnishing him with nice letters each week. I will answer Allie Gibson's question: it was Eutychus that fell from a window while Paul was preaching. Please find enclosed five cents for the BAND. I will close with much love to you and the cousins.

Your little niece,
ADA STEPHENSON.

My dear Ada, we are glad to get your letter and hope your papa will let you write often for you write very nicely.

§ §

EVERETT, Va., Aug. 13, 1892.

DEAR CHILDREN:—When I left your Corner I promised to write occasion-

ally. I expect many of you think I have forgotten my promise, yet I have not. I still take the same interest in the Corner as I did when one among you. I have enjoyed your nice letters very much and am glad to see that interest is still being manifested. It seems that only a few are doing the work. I wonder what has become of the host of children that have written to the Corner. School work is over for awhile and I hope to see the names appear again. Now, children, *please all* arouse yourselves to your duty and work for, and write to the Band. It would make Uncle Tangle rejoice to have the Corner filled with nice letters, and to have the dimes come. When a dime is sent to the Band it seems a trifle but God will reward the effort, and only eternity can tell the great good your little dimes will do. When the SUN comes I turn to the Corner as I have been accustomed to do for the past twelve years, and you know I feel glad when I see the Corner filled with letters, and let us see if all will not begin work anew and cause the Corner to shine with brighter radiance than ever before. With much love and many kind wishes for all of you.

I remain,
PATTIE NEWMAN.

Pattie, we would be very glad to hear from you oftener if convenient.

§ §

A Boy's Promise.

Bert Uhlman was pitcher for the "Putnam Nine," and when they went down to Plainfield for the match game with the "Young Club" of that place, he assured his widowed mother that he would be back on the half past eight train that night. But the game proved to be a stubborn one, and though the "Putnams" succeeded in carrying off the prize in the end, it was almost train-time before the last inning was played, so without waiting for their suppers, the boys jumped into the waiting wagon and hurried to the station, which was fully two miles distant.

They reached their destination just in time to catch a glimpse of the accommodation as it rounded the curve above town, and as no other train would stop until morning, the boys could do nothing but accept the situation and prepare to make themselves comfortable for the night.

"I must go on to Springfield, and send a despatch to mother," said Bert to Jack Holland, the captain of the "Putnams." "I told her we would be home sure on the eight-and-a-half train, and she will be anxious about us when the train comes in with no boys on board."

"Nonsense," retorted Jack, "she will know that we have missed the train."

"How will she know that, unless I send her word?" Bert inquired.

"She will understand that nothing very serious is wrong, at least, when none of us reach home," urged Jack.

"Why it is five miles, fully to Springfield, and after your hard work this evening you are tired enough to go to bed and sleep."

"It would be cruel for a big, stout fellow like me to lie down and sleep peacefully while his delicate mother was sitting up, wondering why he kept her waiting so long," replied Bert.

"She is not such a ninny as that, Bert; or if she is it is about time she was getting over such foolishness," returned Jack.

"She is never strong, you know, and since her last sickness she has been more nervous than usual," explained Bert. "I promised I would be home to-night, and a promise is a promise, and if I cannot keep it she must know the reason why."

"You'll do as you choose, I presume, but your mother must be an exception to most mothers if she insists on such perfect obedience and at such a cost, too," answered Jack, a little impatiently.

"It is I who insist on keeping my word," retorted Bert. "She knows nothing whatever of the circumstances which have caused our delay, and if I can save her a night's anxiety by a little extra exertion, I am going to do it."

"You will find a walk of five miles no small exertion, after the violent exercise of the evening," insisted Jack, "but if you are determined to take it you must wait until you get your supper, which has already been ordered."

"You know that no messages are delivered after ten o'clock, and if I wait to eat, I will not get my message in before the Putnam office closes for the night. No, I would like to have my supper, but I cannot wait a minute longer. Business before pleasure, you know," and before Jack had time to remonstrate, Bert was out of the door and making long strides up the railroad track, in the direction of Springfield, the nearest telegraph station.

He found the walk a long one—fully five miles, as Jack had suggested, but he did not stop to rest once, so fearful was he of being too late.

"Just in the nick of time," said the operator, when he had made known his errand. "You have certainly made good time between this and Plainsville, but your mother will get her message all right before she goes to bed."

"I hope she will," replied Bert. "She would not have slept a wink to-night if I had been too late."

After Bert had paid for his despatch, his pocket-book was empty except for the presence of his return ticket and one solitary rusty nickel. His stomach was empty too, and regardless of the condition of his pocket-book, kept making imperative demands for a fresh supply of substantial food. He was compelled to effect a compromise by investing his remaining nickel in a sandwich, which only served to sharpen his appetite. Having nothing with which to pay for a bed in the hotel, he stretched himself out on a rough bench in the waiting-room, and with his coat for a pillow, forgot his hunger in that sound sleep, which no amount of anxiety or responsibility can drive from a healthy, conscientious boy.

He awoke bright and early the next morning, and long before the train bearing his companions was due, he was out waiting, a little impatiently, it must be confessed, for a sight of their smiling faces. They rallied him on his appearance and joked him over his long tramp the night before, but he kept his temper under such admirable control, and gave such a jolly account of his adventure through the darkness, that none of them guessed that he had slept on the soft side of a pine board during the night, or that a single sandwich, and stale at that, had done duty, instead of the bountiful supper which the rest of them had enjoyed, and which his matchless playing had so richly earned. He was beginning to feel a little faint from his long fasting when he reached home, but a sight of his mother's happy, smiling face revived him, and the good breakfast of bread and milk with which she supplied him sent him forth as strong for the day's work as if he had dined at a king's table.

"You are a good son, Bert," said his mother, after hearing from Captain Jack a recital of the night's experience. "Very few boys would have troubled themselves to walk five miles in the darkness, even to save their mother a night's suspense."

"Perhaps their mothers are less deserving than mine," Bert answered with a proud glance at the pale face opposite him. A promise is a sacred thing, you know, mother, and I hope the time may never come when I can lightly break my word—especially when the promise has been given to my mother."

"Honor thy father and thy mother," is the first commandment with a promise, and if he who has promised is able also to fulfil, a reward will surely be yours; and they whom the Lord honors are honored

indeed," was his mother's gentle reply. "Such a son is worth his weight in gold."—*B. V. C., in Presbyterian Observer.*

What are We to Preach.

I was commissioned to preach the Word—God's word—not man's word, and while this commission is in force, I can find ample material for thousands of sermons in the blessed Bible—and this material is of the very highest character with the purpose well adapted to the end in view.

Preach the Word! Would that I could sound it out so loud as to call with emphasis the attention of every preacher of the gospel to this plain statement—it is needed in almost every pulpit in America.

J. P. B.

Short but Spicy

The following is a sample of some of the letters we receive from subscribers:

CHUCKATUCK, Va., Aug. 16, 1892.
REV. W. G. CLEMENTS.

Raleigh, N. C.
Dear Sir:—Please find enclosed two dollars, subscription for the CHRISTIAN SUN. Believe me, if it was four dollars per year I should think it a cheap paper. I have never taken a paper I like as well.

Yours very truly,
P. I. HOUSEMAN.

Endeavor After-Gleams.

After-Gleams from the New York Convention whose rays I trust will gleam into the heart of every one of our Christian Endeavorers, and may radiate out to each and every member of the Christian church.

Dr. Wilton Merle Smith, said "that his Christian Endeavor Society had not only decided that each member should give systematically two cents a week for missions, but the members had agreed to get four other people, not members of the Society, who would give them two cents each, thus insuring ten cents a week from each member;" the result was that the fifty members in six months turned \$2 50 into the mission treasury of the Presbyterian church for Home and Foreign Missions.

Robert E. Speer came from the Northfield Conference of College Students. "He urged the importance of reading missionary literature, missionary biographies, of giving and praying systematically for mission work, and finally that every member should give the thought of personal consecration to the foreign mission work prayerful consideration."

R. S. Murphy of Philadelphia, and Rev. L. P. Beau of Gorham, Me., spoke on "Proportionate Giving"

and "Systematic Giving." They emphasized the principle of a "Tenth for the Gospel," and outlined the remarkable results of such a consecrated gift, especially in the mission fields.

The subject of Rev. C. N. Mabie, the last speaker of the day, Saturday, was "The Whole Wide World for Christ." He emphasized the thought that "Christian Endeavorers can be a powerful help in the evangelization of heathen nations."

During the Consecration meeting a great number joined the army of "Proportionate Givers," pledging themselves to give one tenth to the Lord.

Rev. Francis E. Clark, D. D., discussed on "Christian Endeavor more than a Society; a Providential movement." In his address he said: "A great movement cannot grow without principles beneath it any more than a tree can grow without roots. He gave four principles that characterize the movement. The Consecration meeting, the pledge to outspoken loyalty, the committee work, the unsectarian fellowship. "These make the society more than an organization—a world wide movement." The motto of the Endeavor movement, as every Loyal Endeavor knows, is, For Christ and the church. Every member loyal to their own church.

EMILY K. BISHOP.

Dayton, O.

Peace.

Peace! perfect peace! in this dark world of sin!
The blood of Jesus whispers peace within.

Peace, yea, perfect peace. What a heaven lies within! Peace gleaming with a heavenly light even in the midnight of this world of care. We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remains; for its honest verdict is, that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ his Son cleanseth us from all sin," became a heavenly message, sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of

him which believeth." To me, the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—*Rev. C. H. Spurgeon, in Sword and Trowel.*

How a Child Taught a Man to Pray.

A little fellow six years old saw a man coming down a long ladder from a very high roof. When the man reached the ground, the boy, with childish wonder, said to him, "Weren't you afraid of falling when you were up so high?" and then added, "I know why you were not afraid. You said your prayers this morning before you came to work." That little fellow knew the meaning of prayer. Before the year ended the boy died, and before the funeral the sorrowing parents were astonished when a servant told them that a man was at the door pleading hard to be allowed to see the little boy. Permission was given, and as the mason gazed with emotion on the beautiful face of the boy, he said to the sad parents, "Ah! you may wonder at my feeling, but that dear little fellow taught me to pray." Then he told of the child's question about the ladder, and said, "My heart smote me as I heard the words, for I had not prayed at all, and felt how little I deserved God's protection. But never have I forgotten to pray since then, and by God's blessing I never will."—*Selected.*

Do Good to All.

Kind thoughts, kind words, and kind deeds are linked together—they are rooted in a benevolent spirit—a heart filled with love to God and love to man. "Who is my neighbor?" Any one to whom I can render a kindness is my neighbor. What can you do to help some one? Go and read to that old blind woman and be sight to the blind. Seek out for yourself some work of practical mercy and help. Do not leave this to a committee. The Good Samaritan didn't send a committee, he went himself. "Go and do thou likewise." Have you ever visited the hospital or the almshouse or the prison? Have you ever felt in your heart the warm currents of blessing flowing in upon your soul as in the name of Jesus you have helped some sufferer or lifted some unfortunate one? Don't wait until Christmas, when there is a general outburst of benevolence. Seek out opportunities constantly.—*Rev. A. W. Patten, D. D.*

Do You Want Peace?

After a discussion on "peace" in a Bible class in Dr. Kittredge's Church, Chicago, a lady in distress came to the writer and asked:

"Pray tell me how I can obtain this peace of God?"

"Are you a Christian?"

"I am trying to be."

"What are you doing for Christ?"

"Nothing, nothing, and I have all my time"

"There is the Flower Mission, they need help."

"I had not thought of that; I should like it, I know," and the lady brightened.

"At the Temperance-rooms there's work; and be sure and join the L. d. es' Missionary Society, they will give you work."

Six weeks later that lady called again, this time with radiant face.

"I'm so busy and so happy," she cried. "I'd like to tell you of some I've met in distributing flowers, such dear Christians; and of families I've induced to sign the pledge; of the Newsboy's Home, where I play and sing three evenings a week; of my first trip collecting for the Ladies' Missionary Society; of—but you are laughing."

"Yes, my friend, for joy; what have you found in all these?"

"Christ and peace," was the hearty reply.

Readers, Christ and peace are all about you. Next door it may be some heart is waiting for an invitation or a word from you to burst the shell of selfishness.

God is waiting for you to get about his business, sorrowing that you do not find out the "height, and breadth, and depth of the riches of God's love"—*Selected.*

My Diamonds Again.

The Lutheran Princess Eugenia, the sister of Oscar II, was a pious self-sacrificing invalid. She spent her summer on the isle of Gothland and saw that a poor-house was much needed there. As the people were too poor to erect one, the Princess quietly sold her diamonds and gave the money to build a house of shelter for helpless old men and women.

The next summer, when she visited the island, the poor-house was ready for guests, and the people gave her an enthusiastic welcome, but one old man wept bitterly.

On asking the cause of his grief, the Princess was told that he was a hardened sinner, who had learned in the house to turn to God. No one had ever seen him weep until his tears flowed at the sight of the Princess, whom he called the "saviour of his soul."

"In these tears I see my diamonds again," said the Princess as she took the old man's hand.—*St. Mark's Quarterly.*

A Soft Answer.

A company of drinking men in Aoston, New England, saw Mr. Cotton, the venerable pastor, coming along the street. "I will go," said one of them, "and put a trick upon old Cotton." Crossing over the road the rude fellow whispers into the minister's ear: "Cotton, thou art an old fool." Mr. Cotton replied, "I am afraid I am so. The Lord make both thee and me wiser than we are, even wise to salvation."

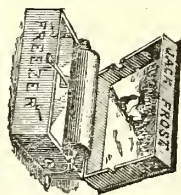
The fellow returned to his companions thoroughly ashamed; and, when they had forced him to repeat good Mr. Cotton's words, their frolic came to an end. Hard language would have set them on to reply, but the soft word silenced them.—*Spurgeon's Salt-Cellars.*

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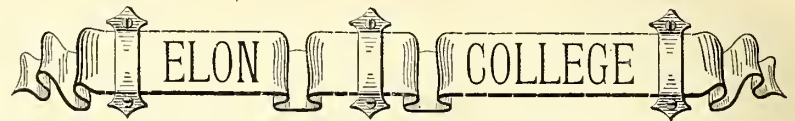
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Not Too Bright.

There is such a thing as one's knowing too much; and being too bright for his work. The following account of the "pointsman's" or "switchman's" work, furnishes an instance:

"Some years ago," says a writer, "I was invited by an English railway official to visit the pointsman's room in the Cannon Street Station London. In some parts of the day 120 trains arrive and depart from the Cannon Street Station every hour. It may therefore be inferred that the pointsman's room is a very busy place. Before we entered the door the official requested me not to speak in the presence of the pointsmen, as all conversation was forbidden. Of course, I complied with his request, and he set me the example by saying nothing while we were in the room, nor until the door had closed after our exit. Several men stood in front of a long row of levers, which they moved in a mechanical sort of way, the only word spoken by any one in the room being the calling of numbers by a young man who was seated at a telegraph instrument, the numbers being the indications for moving the levers. As we descended the steps to the ground, and were once more where we could speak, I remarked to the official that they must require very keen-witted men to work the levers correctly and avoid accidents. "Pardon me," said he, "but that is where you are wrong. We don't want a bright man at all in the pointsman room, but a dull, steady, and almost what you would call a stupid man. We want one who will think of his work and nothing else. Your dull man will do that, but your bright man has his thoughts wandering all over the world, and he is the one that makes mistakes much more frequently than the other."

The railway official knew what he was talking about. There are places where brilliancy is out of place, but fidelity is useful everywhere. It has been remarked by careful observers that many of the men who attain to eminence, and fill important stations, are not great men, or brilliant men, but they are faithful, plodding men, who attend to their business, obey orders, think what they are about, and are not too knowing for their places. There is a wide field in the world for dull, honest, faithful common kind of boys and girls, and men and women; these are needed to do work that brighter folks are unfit for; and many human lives are spared, and many a railway wreck is prevented by the faithfulness of such humble workers. As Abraham Lincoln said, the Lord must like these common looking kind

of people, or he would not have made so many of them. Honest dullness is not the worst thing in the world, if it is natural; but dullness caused by pipes and cigars, and drink and vice—that is a very different and dangerous matter.—*Common People.*

To Make Life Happy.

Take time; it is useless to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking-glass. Laugh at it and it laughs back; frown and it frowns back. Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Selected.*

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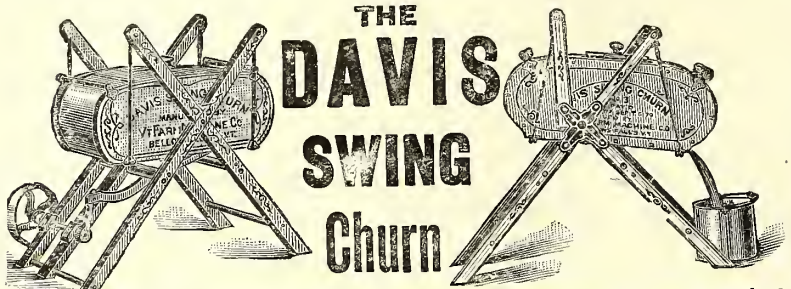
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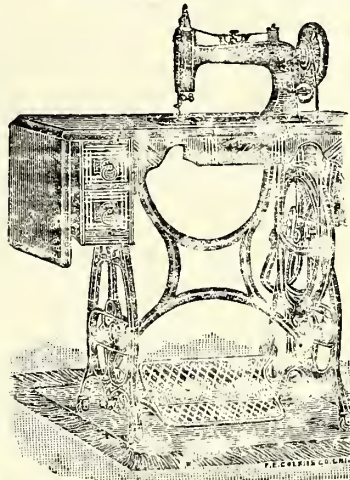
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*2 00 p. m. *3 20 a. m.

Burkeville	5 03	5 00
Keysville	5 42	5 44
Ar Danville	8 01	8 06
Greensboro	10 10	10 11
Lv Goldsboro	4 00 p m	4 45 p m.
Ar Raleigh	6 00	11 30
Lv Raleigh	*6 15 p m	*7 10 a m
Durham	7 22	7 58
Ar Greensboro	10 00	10 07
Lv Winston Salem	*8 25 p m	*8 50 a m
Lv Greensboro	*10 20 p m	*10 20 a m
Ar Salisbury	12 12 a m	12 00 m
Ar Statesville	*2 35 a m	*1 09 p m
Asheville	5 50	5 58
Hot Springs	10 31	7 57
Lv Salisbury	*12 22 a m	*12 08 p m
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	11 25 p m	10 30
Lv Charlotte	*2 10 a m	*1 50 p m
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

DAILY.		
NORTHBOUND	No 10	No 12.
Lv Augusta	*7 00 p m	*8 15 a m
Columbia	10 50	12 25 p m
Ar Charlotte	3 10 a m	4 30
Lv Atlanta	*8 50 p m	*8 05 a
Ar Charlotte	6 40 a m	6 00
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27	8 10
Lv Hot Springs	*7 25 p m	*12 19
Asheville	9 00 a m	2 30
Statesville	2 50 p m	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20	10 20
Ar Winston Salem	*11 40 a m	*11 05 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	1 02
Raleigh	1 23	2 00
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
Keysville	2 50	3 35
Burkeville	3 31	4 19
Richmond	5 30	6 20

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Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m. 11 25 a. m
Mill Brook,	5 15 11 41
Wake,	5 39 12 05
Franklinton,	6 01 12 26
Kittrell,	6 19 12 44
Henderson,	6 36 1 00
Warren Pl's,	7 14 1 39
Macon,	7 22 1 46
Arrive We'don,	8 30 2 45 p. m.

TRAINS MOVING SOUTH.

No. 41	No. 45.
Pass. & Mail.	Pass. & Mail.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Macon,	1 13 7 06
Warren Pl's,	1 20 7 15
Henderson,	2 22 7 53
Kittrell,	2 30 8 11
Franklinton,	2 56 8 29
Wake,	3 17 8 50
Mill Brook,	3 40 9 15
Arrive Raleigh,	3 55 9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.,
IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.		
	No. 41	No. 45.
	Pass. & Mail.	Freight & Pass
Leave Raleigh	4 00 p m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 15	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	2 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson.	8 15	

GOING NORTH.		
	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
“ Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave “	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m.	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Don't be too Sure.

If I were a boy again and knew what I know now I would not be so positive in my opinions as I used to be. Boys generally think that they are very certain about many things. A boy of fifteen is a great deal more sure of what he thinks he knows than is a man of fifty.

You ask the boy a question, he will answer you right off, up and down. Ask a man of experience and ripe wisdom the question, and he will say, "Well there is much to be said about it. I am inclined, on the whole, to think so, but other intelligent men think otherwise."

When I was eight years old I traveled from central Massachusetts to western New York, crossing the river at Albany, and going by canal from Schenectady to Syracuse. On the canal-boat a kindly gentleman was talking to me one day, and I mentioned the fact that I had crossed the Connecticut River at Albany. How I got it into my head that it was the Connecticut River I do not know, for I knew my geography very well then; but in some unaccountable way I had it fixed in my mind that the river at Albany was the Connecticut, and I called it so. "Why," said the gentleman, "that is the Hudson River."

"O, no, sir!" I said, politely but firmly, "you are mistaken. That is the Connecticut River."

The gentleman smiled and said no more. I was not much in the habit, I think, of contradicting my elders; but in this matter I was perfectly sure that I was right, and so I thought it my duty to correct the gentleman's geography. I felt rather sorry for him that he should be so ignorant. One day after I reached home I was looking over my route on the map, and lo! there was Albany standing on the Hudson River, a hundred miles from the Connecticut. Then I did not feel half so sorry for the gentleman's ignorance as I did for my own. I never told any body the story until I wrote it down the other day; but I have thought of it a thousand times, and always with a blush for my boldness. Nor was it the only time I was perfectly sure of things that really were not so. It is hard for a boy to learn that he may be mistaken, but unless he is a fool he learns it after awhile. The sooner he finds it out the better for him.—*Washington Gladden, in St. Nicholas.*

Married.

At the Christian parsonage, Aug. 21, 1892, immediately after services by Rev. Jas. L. Foster, Miss Sadie M. Alston, a member of the Raleigh Christian church and daughter of the late Dr. Alston of this place, to Chas.

R. Dennis, for years a salesman in the clothing house of S. and D. Berwanger but now of Virginia. Their many friends wish for them only happiness and prosperity.

Raleigh, N. C., D. J. M.

Death of an Amiable Woman.

Mrs. Harriett Brittle a devoted member of Ivor Christian church, passed away quietly at her home in Ivor, Aug. 5, at the age of 64. For the past year she had been severely afflicted and gradually yielding to the terrors of disease. Previous to this Mrs. Brittle was of a cheerful disposition and the sunlight of a happy home. The kindness and hospitality of her home will ever be remembered by the ministers of her church and all others who shared it, but especially the young in whom she seems to have taken great interest and with whom she entered heartily into sympathy. Her life, as every true woman's should be, was devoted to the interest of her family. She leaves to mourn their loss a faithful husband, Capt. G. G. G. Brittle, and three children, J. W. Brittle Jr., Mrs. Rev. M. W. Butler, and Mrs. C. N. Bradshaw, all of whom are consistent and devoted members of Ivor Christian church.

In the absence of her pastor the burial services were read by Deacon G. W. Brittle, after which her remains were placed in the family cemetery. A sermon to her memory will be preached in Ivor Christian church the 4th, Sunday in this month at 11 A. M. A familiar face has gone from our midst reminding us of the solemn fact that "we are all passing away."

N. G. NEWMAN.

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sold by dealers, but only direct; catalogue, over 100 pages, a literary curiosity in its way, is sent for a 2-cent stamp. Every home in the land ought to have a copy of this Evangeline, so charmingly beautiful, as a poem, as a collection of artistic illustrations, and as a product of the book-making art. Address, JOHN B. ALDEN, Publisher, 57 Rose St., New York.

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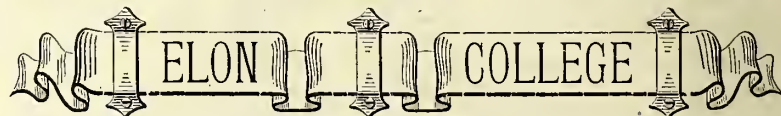
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